Ethnic Press Section
Canadian Citizenship Branch
Room 613, Dourque Building
Ottawa, Ontario # 8764

Read F.J.B.

Friday, February 25th, 1966
5th OF ADAR 5726

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Toronto: 5:43
Montreal: 5:17

THE TELEGRAM AND THE JEWISH PEOPLE (PAGE 3)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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IN A RELAXED MOOD. — On photo above, the Rt. Hon. Lester B. Pearson, Prime Minister, and Foreign Minister Abba Eban. On photo below, the Secretary of State for External Affairs, the Hon. Paul Martin, with Israel's new Foreign Minister.

Both pictures show the statesmen in a relaxed, jovial mood following the two-day informal discussions in Ottawa last week.

Mr. Eban also conferred with the Hon. Jean-Luc Pepin as well as with senior officials of the departments concerned.

Israel-Canada Bond Stronger

P.M. BACKS PEACE EFFORT

TASHKENT SPIRIT HAILED

EBAN OTTAWA VISIT CALLED SUCCESSFUL

(By The Canadian Jewish News Diplomatic Correspondent)

The first visit of Abba Eban as foreign minister of Israel to Canada in mid-February is considered an outstanding, diplomatic success by experts both in Ottawa and Jerusalem, The Canadian Jewish News learned. Following this visit to the capital of Canada, informed *sources predict an even more cordial relationship between* the two governments and a deeper mutual understanding of problems affecting both nations and the world at large.

Veteran diplomat, Canada's Prime Minister, Lester B. Pearson, and expert Foreign Minister Paul Martin emerged profoundly impressed from their talks with Israel's internationally famous Abba Eban.

Israeli circles especially are pleased by the fact that the government of Canada despatched a special plane to bring Israel's foreign minister to Ottawa. This underscores the fact that Ottawa takes a pragmatic view of both the Jewish state's important key position to many countries in Asia and Africa and values its role as one of Canada's most important customers. We also learn that the Hon. Gershon Avner, Israel's envoy to Canada, played an important role in the preparations for this visit.

Israeli Foreign Minister Impressed By Canadians

Although the details of the conversations between the Prime Minister of Canada and the Secretary for External Affairs on the one hand and the Israeli Foreign Minister on the other remain a closely guarded secret, some general indications stress the emergence of a true entente cordiale between Canada and Israel. The most important of these indications is that Canada does consider Israel an important little power able and ready to play its role in the defense of the West.

Furthermore Canada understands Israel's demand for the support by both Russia and the United States of a policy to guarantee an arms balance in the Middle East.

Abba Eban himself intimated upon his return to Jerusalem last weekend that more than one power upholds the doctrine of Middle East arms balance. He also expressed his pleasure by the fact that more than one country understands Israel's desire to initiate some type of Tashkent conference to bring Jews and Arabs together.

Canada and the United Kingdom are said to be in favor of such an initiative. In fact, Prime Minister Harold Wilson of Great Britain may mention this suggestion to the Soviet leaders during his forthcoming visit to Moscow, this newspaper learned. It has also been suggested that Canada's Prime Minister Lester B. Pearson, who is known for his friendship towards Jews and Arabs, may be asked to sound out discreetly the possibility of a contact between Israel and the Arab nations.

(Tashkent is the city in Asiatic Russia where Moscow scored a diplomatic coup last month by bringing together India and Pakistan.)

The role of Canada in promoting peace and in understanding the position of Israel, a nation that strives for peace, has been lauded by Abba Eban upon his return last weekend to the Holy City following his visits to Ottawa, Washington, London and Paris.

Understanding Depends Upon World Community

Mr. Eban declared that he was extremely pleased with Prime Minister Wilson's and Prime Minister Pearson's understanding of Israel's problems. He said he has found "genuine friendship" towards Israel in the government circles of France, the United States, Britain and Canada.

He also revealed that during his conversations with the leaders of these four nations he touched upon all aspects of the Middle East problems; that President De Gaulle, President Johnson, Prime Minister Wilson and Prime Minister Pearson understood that even now "there were elements of stability in the Middle East."

The future, he continued, depended upon the ability of Israel to defend herself, as well as the influence of the community of nations, in the direction of maintaining peace.

Canada Envoy At Airport

Upon his arrival at Lydda, Mr. Eban was met by the Ambassador of Canada, Mr. Andrews, and the envoys from the U.S., France, Great Britain and other countries.

While Mr. Eban proclaimed his progress in peace talks, in Cairo United Arab President Gamal Abdul Nasser warned the Israelis that the Arabs would launch "a preventive war" if the Jewish state proceeded with the production of atomic weapons.

This statement to an Iraqi newspaper was considered an indirect answer to the West's military aid to Israel.

However, Israel believes that despite this bellicose talk possibilities for a contact between Israel and the Arabs now are brighter than ever.

Editorial

NEWSPAPERS DON'T BEG

Years ago, Dean Ackerman of the Columbia School of Journalism warned against supporting newspapers that cannot live on the income of circulation and advertising; they were bound to become rackets. Those who support boiler room "newspapering" are responsible for a complete degradation of the profession, indirectly they help deflate the dignity of the press.

* * * *

Three-hundred-sixty-five days a year a boiler room is at work constantly pressuring bona fide firms to greet the Jewish community, greet the United Jewish Appeal, greet the State of Israel, greet the State of Israel Bonds. Of course, those who are approached to donate five or ten-dollar bills to pseudo-magazines are not aware that they need not hail, salute or compliment the community all the time or whenever someone feels like publishing a so-called newspaper. Nor is the donor cognizant of the fact that the profit from these advertisements does not help in any direct way the charities these sheets 'support'.

This plague of boiler room, high pressure solicitation of advertising affects many ethnic and religious groups and hurts serious, honest, regularly appearing newspapers serving the respective communities. For those businessmen outside these communities who are unable or too busy to compare the relative value of a publication do not orientate themselves; they believe all publications serving special groups simply are beg-sheets that must depend upon handouts.

This practise, of course, is a degradation of everything the press stands for. A true newspaper or magazine lives by selling news and from legitimate advertising — advertising that helps the advertiser by moving his merchandise or promoting his product.

Authentic newspapers appearing regularly and indicating on their mastheads the sequence of their publication always open a market for the advertiser. These newspapers are recognized by the quality of their advertising, that is, by advertisements that help move merchandise.

Such a newspaper people read and respect;

Such a newspaper people trust;

Such a newspaper establishes confidence not by condescension or talking down but by placing the facts before the reader;

Such a newspaper readily is identifiable.

South of the border, responsible Jewish organizations often have cautioned advertisers and so-called publishers of high pressure periodicals — that thrive on the ignorance of the advertiser — to desist from these degrading practises shaming the community. In Canada, however, we still are waiting for a responsible Jewish organization to speak up in defense of the dignity of the printed word. Apparently those behind the boiler rooms are too close to some organizations. Thus no such initiative is forthcoming.

AT BRANDEIS UNIVERSITY

American Jewish Congress Leader Opens Dialogue With Bonn Envoy

WALTHAM, Mass. — West Germany's progress as a democracy will be judged by its relationship with Israel, a rabbi who was once exiled by the Hitler regime asserted last week.

The rabbi, Dr. Joachim Prinz, made his observation in an opening statement of a public debate with Heinrich Knappstein, West German ambassador to the United States, at Brandeis University.

Mr. Knappstein, acknowledging the sins of the German people during the Hitler period, asserted that the "accursed river of blood" that separated the two races must be bridged and removed. He asked that "the whole truth" be reported about German efforts at expiation.

Dr. Prinz is the president of the American Jewish Congress and chairman of the Conference of Major American Jewish Organizations.

The debaters operated from familiar frameworks. Mr. Knappstein asserted that while Germans would never forget the six million Jews who were slaughtered, and were ready to bear "our share of collective blame," the concept of collective guilt of all Germans must be rejected.

None Has the Right

Dr. Prinz acknowledged that many Jews believed in the collective guilt of the Germans. While young Germans were guiltless, he said, "This is not the real issue." The problem lay with those Germans who were silent between 1933 and 1938, the rabbi said, when "so much happened within the sight and hearing of the entire German people that none of them has the right to say he did not know."

Collective Guilt of Germans

Dr. Prinz acknowledged that large numbers of Jews hold the German people "guilty collectively of the mass murder of millions of Jews." The younger generation in Germany today, he said—those who were either children or not yet born during the Nazi era — could not be held guilty for the Nazi crimes against the Jews. And he conceded that the existence of gas chambers and mass murder was known to but a small number of Germans.

The diplomatic recognition by West Germany of Israel in 1965 carried the possibility of becoming the turning point of the German-Jewish relationship said Dr. Prinz, for while it was an agreement between two sovereign states, it also included the people of Israel.

"Israel is the land which accepted the survivors of the Hitler regime by the tens of thousands and gave them the human dignity of which they had been robbed," said Dr. Prinz.

Hence, Israel could not be merely another country with which Germany had normal diplomatic relations, he went on, because "Israel is the heart of the Jewish people in which are invested our hopes and dreams for a new chapter in our history."

Mr. Knappstein said that he did not feel "like a defendant before you, and I am sure you do not feel like a jury." He said that Germans had begun the task of restoring relationships by cleaning house of Nazism.

In addition, Mr. Knappstein said, there had been an intellectual house cleaning through a program of information for more mature school children on the history of the Nazis "and their misdeeds."

But even this was not enough, Mr. Knappstein said, "if we really want to further the reconciliation between Germans and Jews we have to inform the new generation on the reality of Judaism and the Jew; we have to replace the utterly wrong image of the Jews spread by the Nazis."

• Commentary •

By M. J. Nurenberger

LIVING JUDAISM

The more than thousand men and women who crowded Toronto's Torath Emeth auditorium on Monday night for the closing session of the Hebrew Day School PTA convention have presented a concrete demonstration of living Judaism — Judaism that guarantees survival. Very few groups can boast the active participation of young Jews of both sexes in an effort involving the Jewish community. Yet those who attended this unusual manifestation for integral Jewish education were impressed by the quality of the participants. Present were intellectuals of high caliber, professors of universities, writers and, of course, rabbis and educators.

* * *

One of the symptoms of the healthy attitude towards their Jewishness on the part of those who attended this affair was that very few words were lost in the usual cliche speeches about Jewish survival or How to be a Jew, which one is exposed to at non-traditional meetings. There was no trace of this Jewish neurosis common to those who don't know how to be Jews, who talk about Judaism but don't live it. There were no Hebrew propagandists who don't speak Hebrew. Nor was there any pro-Israel flag waving by those who pay lip service to Zion and Jerusalem.

Though the decor, the exterior, was all-American and the English accent, Southern, Yankee and Canadian, the spirit, the soul were of the oldtime gatherings for the sake of Heaven. The debate did not center around psychic conflicts and obsessions with modern fads or juvenile delinquencies.

* * *

The Jewish Day School does not suffer from any of these complexes of the affluent society. For it is the tradition of our people that bars from these educational institutions the malaise of our time. It is the Torah spirit that secures the atmosphere which makes Old Israel invulnerable to the assaults of hollow modernism.

This is living Judaism; this is the Jewish Day School; this is the future generation of the builders of our Jewish community.

ON MISSION TO CANADA: Yehiel Narkiss, former Consul and Israel's Trade Commissioner to Canada, has arrived for a brief visit to this country on a mission for Jaffa Citrus Products of which he has become the general manager. This company to which belong all Israeli canners of citrus by-products is the second largest exporter in Israel with $20 million yearly sales abroad. Mr. Narkiss now is touring the United States, Canada and Europe in connection with the promotion of Israeli citrus products.
Canada is one of Israel's important citrus products importers. In 1965 it bought citrus products from Israel for $150,000. These products are known here by the collective brand name, Jaffa.
Mr. Narkiss has been given a two-year leave of absence from Israel's diplomatic service to help the Department of Trade and Industry in the promotion of citrus products.

WEINBERG MEMORIAL SUNDAY

A memorial meeting in honor of one of the sages of our time, Hagaon Yechiel Weinberg, will take place this coming Sunday evening, February 27th, at the Clanton Park synagogue, 11 Lowesmoor Ave, Downsview.

Rabbi Weinberg, during many years the Rosh Yeshiva of the famous rabbinical seminary of Berlin, passed away last month at the age of 82 and was interred in the holy city of Jerusalem.

Rabbi Meyer Schlesinger, pioneer soldier and scholar, spiritual leader of kibbutz Shalevim, is flying in especially to Toronto to deliver the memorial address. Hundreds of intellectuals, scholars and leading members of the community are expected to attend.

New Challenge By Bourguiba

ACCUSES NASSER OF PEACE SABOTAGE

LONDON, JCNS — Noting that exactly a year has passed since President Bourguiba made his proposal for a solution of the Palestine problem, Tunis Radio this week mounted a bitter attack on Egypt and President Nasser, whose rejection of the Bourguiba plan had "added another year of suffering and pain to the years of wretchedness of the people of Palestine."

It had become obvious during the past twelve months that the aim of President Nasser and his supporters was "not to seek a useful solution to save the people of Palestine from liquidation and restore their usurped rights, but to use the Palestine question as an excuse for bargaining and trading...

"A year has elapsed, and we have noticed that the Palestine question has not achieved even a single stride forward. But what everyone has noticed is that the hopes of return are much more remote now, and it is feared that the talk about Palestine may become like that about Cordova..."

Nasser and his supporters, said Tunis Radio, would prefer a 100 or 200 years' war rather than consider possibility of negotiations.

TRAVEL AND ADVENTURE

by LAURENCE SHEFFER

UNUSUAL ENCOUNTER IN AN OUTLANDISH PLACE

Sometimes it is the unusual that happens out of the most ordinary occurrences of everyday life — such as waiting for one's girl friend.

I was waiting, under those circumstances that men know so well, for my girl friend to powder her nose, an exercise that always seems to take an inordinate amount of time, especially when one is on holiday and waiting to go on to the beach.

We were holidaying in Majorca last year in a small resort called C'an Pastilla, situated a few miles east of Palma, and as I have said, I was waiting. I took advantage of this respite from the rigours of being on holiday to examine the decor and furnishings of the lobby in which I was sitting. It was a very large lobby which also served as a bar, and in it there were several couches and armchairs placed around some low coffee tables.

Suddenly there seemed to be something very familiar about those coffee tables. They were about two feet high, with marble tops and black metal legs. But what seemed so familiar were the carved wooden plaques that were mounted between the legs of the tables. I looked and looked, and it seemed to me that they were upside-down. So my head went down, and my rear came up so that I could see them to advantage. I need hardly add that the other guests in the lobby at that time found my posture strange, but I did not notice that at the time.

For at that moment I realised the answer. Along the edges of these plaques were carved Hebrew letters, and in the centre were interlaced carvings of leaves and fruit. No wonder these decorative pieces of wood, about four feet long and one foot wide, had seemed so strangely familiar.

At that moment my girl friend arrived and quite naturally asked me what I was doing upside-down. I explained what I thought I had seen, and of course she joined me, upside-down, and agreed that what we could see was, in fact, Hebrew.

"Where does the design come from?" I asked.

"I don't know", she said, "but let's find out". And thus began the search.

The reception-clerk, with that "nothing-surprises-me-from-these-tourists" expression on his face, said that he had not the slightest idea where the hotel had bought the furniture.

The manager, however, was much more forthcoming. Certainly he knew where the furniture had been bought, and would the senor like him to write the name down on a piece of paper together with the address? The senor said that he would like that very much and we found that our tables had been made by a small manufacturer in a town called Manacor in the centre of the island, a place famous for both its artificial pearls and its furniture.

We then realised that the following day we had booked a day trip to see the caves of Drach, and that on the return journey we would stop off in Manacor for some time.

The following morning we collected our packed lunches and mounted the coach eager to see the caves, and perhaps to discover the origin of the Hebrew design. Fortunately the guide was a charming Majorcan woman called Francesca. When we told her our story her curiosity was aroused, and she promised to help us find this little furniture manufacturer.

On our arrival in Manacor the three of us went to a bar where many of the locals spent their siesta. Unfortunately, the boss of the factory had just left. So the owner of the bar gave us complicated directions to find the factory in Majorcan, which of course we did not understand, but it all seemed very clear to our guide Francesca.

After what seemed like an age of walking through narrow twisting medieval streets, and many more Majorcan questions and answers, we eventually found the "factory". This turned out to be a very large barn-like shop piled to the roof with finished and partly finished furniture of every description.

After being given a very warm welcome by the owner of the factory we explained through our guide, now turned interpreter, that we wanted to know where the design for the tables in the Hotel Oasis came from. He did not know, but perhaps Pedro would know, and he would call Pedro. Pedro did not know, but perhaps Lorenzo would know, and we called Lorenzo. Lorenzo did not know, but perhaps Pepe would know, and we called Pepe. Inevitably, Pepe did not know, and we were beginning to think that perhaps we would never have an answer to the mystery when along came Juin.

Juin was a young blond man who turned out to be the firm's designer, and he came armed with an enormous folder of drawings, which we looked through very carefully. At last we saw the original drawings of the tables.

Where, we asked, did the design for the carving come from?

"Ah! Senor, two years ago I had a wonderful holiday on the mainland, and I visited Toledo. I always carry a sketchbook with me, and when I went into the old synagogue and saw the lovely cornice stones around the roof, I had to sketch the design. That was the design I used for these tables".

Thus was our little mystery solved, and it only goes to show what can come from being kept waiting by a woman.

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THE TELEGRAM AN ISRAEL

VESTIGE OF GHETTO MENTALITY

In one of the recent issues of the Holy Blossom Temple bulletin, its spiritual leader, Rabbi W. Gunther Plaut, apologized to Rabbi Reuben Slonim, associate editor of the Telegram, for referring to him as "a former practising rabbi."

Rabbi Plaut was alluding to a sermon entitled, The Telegram and the Truth, in which "substantial issues" were raised by the Telegram's editorial writer and expert on international affairs.

Since this was the first time the pulpit of one of Canada's most respected temples was used for a Zionist political talk (Rabbi Plaut is chairman of a public relations committee of the Zionist Organization), Dr. Plaut's address created some furor in the community, especially among the members of Holy Blossom. Many criticized the Rabbi for questioning the "truth" of the Telegram which is known throughout the world as one of the newspapers extremely friendly to Israel and always in the forefront of any battle for Jewish rights and the rights of minorities in general. Under the leadership of publisher John Bassett, often through the editorial efforts of Reuben Slonim, the Telegram has challenged uncompromisingly all forces opposed to peace in the Middle East and to concord among citizens of all ethnic and religious groups in this country. It also has raised the problem of the Jewish persecution in Russia and courageously has attacked the Soviet delegation at the United Nations whenever it opposed the inclusion of anti-semitism in a resolution against the propagation of bigotry.

We of this newspaper do not accept by far all the opinions or editorial comments on many issues expounded by the Telegram or its eminent editorial writer. Nevertheless we are at a loss to understand why a series of articles published by the Telegram under the byline of Reuben Slonim, dealing with the new image of Israel, should be attacked so violently by the public relations chairman of the Zionist establishment.

This complex, this malady which makes it difficult for "Zionist leaders" to control their emotions when they read something which realistically appraises events in Israel, stems, in our opinion, from what we termed in these columns the unreadiness of the Zionist busybodies to accept de facto the existence of the Jewish state. They know that there is no place in modern post-state Jewish life for a Zionist organization—certainly not for its support from funds destined for aid to Israel; they also know that in many capitals of friendly nations statesmen resent the loud, often vociferous, declarations on affairs concerning two nations by the Zionist establishment. But some Zionist leaders feel that in order to justify the unheard of expenses involved in so-called Zionist activities they must be heard. Usually what they say is boring, unoriginal, a rehash of sixty-five-year-old slogans and an imitation of Madison Avenue public relations without the talent of Madison Avenue.

Whenever a writer dissents from this publicity treatment of Israel, these Zionists become busy attacking him for divulging "secrets". They appeal especially to an uninformed, oldtime audience which still is not attuned to the new reality of Israel and the fact of its existence. Some among them are treated like children. They are not told that every aspect of Israeli life, positive and negative, is known to every diplomatic mission in Israel. Israel is not a synagogue or a cheder; there is nothing secretive about it except its military preparedness. It is a modern state with a modern, independent press read by every press attaché in Jerusalem or Tel Aviv. For most of our generation, Israel spelled the end not only of the ghetto but also of ghetto-mentality; not so, however, for some Zionist professionals and leaders.

NEW FACTS

RUSSIA AND THE JEWISH RELIGION

Contrary to general belief, and Soviet expectations, religion in general in the Soviet Union "is not dead nor is it dying" — except for Judaism, for which "time is running out".

This is the opinion of a group of American Catholic, Protestant and Jewish clergymen who visited the Soviet Union to find out for themselves the situation of the religious communities there.

The visit, the first to Russia by an inter-faith group, was sponsored by the Appeal of Conscience Foundation, organized recently. Its purpose is to safeguard the religious freedom of all denominations and to work for the restoration of the religious and cultural freedom of Soviet Jewry.

In the group, which spent eleven days in Moscow and Leningrad, were the Rev. Thurston N. Davis and the Rev. Eugene K. Culhane, respectively editor-in-chief and managing editor of the Jesuit magazine America; the Rev. Dr. Harold A. Bosley, of Christ Methodist Church in New York; Rabbi Arthur Schneier, of Congregation Zichron Ephraim, New York, the president of the foundation and the chairman and spokesman of the group; and Mr. Francis E. Dorn, of Brooklyn, a former Member of Congress.

All religions except Judaism "face the future with confidence" in the U.S.S.R., the clergymen reported. Moreover, the situation facing Soviet Jewry was "so serious that it cannot remain the sole concern of Jewry, but is basically a matter involving all men of conscience".

However, the clergymen said that they thought the authorities would honour the statement by Mr. Peter Makartsev, of the Ministry of Religious Cults, that prayer books would be produced and that matzot would be available in Moscow and Leningrad. Members of the delegation placed some of the blame for the Jews' disabilities on their leaders. Dr. Bosley said that as far as getting anything from the Government was concerned, it would not "lift a finger unless the religious group itself takes the initiative".

Jewish leaders' reluctance to press for prayer books was the result of fear.

* * *

In the meantime, the problem of Matza for Russian Jewry is again on the agenda. Yet no voice is raised for the defense of this right of Soviet Jews.

Daily News, New York

keep smiling

WITH OTHER EYES

Quite upset, Mrs. Pikofsky went to a private detective agency. There she told the manager about her husband who was always running around. This time he was seeing a blonde. And Mrs. Pikofsky spoke of her husband with venom.

At last she said, "I want you should have one of your detectives follow my husband and this woman night and day. And then you should give me a complete report on what she sees in him".

TROUBLED

Max Abromsky complained he was a total wreck; for months he wasn't able to sleep.

His partner said, "Your trouble is, you don't relax. You take your troubles to bed with you!"

"Oi, how right you are," answered Max. "But what can I do? My wife won't sleep alone!"

HIDDEN SECRET

The junior rabbi shared an office with a rabbi who had been with the synagogue for many years. They got along very well. But one thing bothered the younger rabbi: he was curious about a ritual the elder rabbi observed every day.

The first thing he did upon arrival each morning was to open a small drawer in his desk with a key. He took out a card, read it, replaced it in the drawer and locked it with the key. Then he put the key into another drawer.

Of course, the younger rabbi, consumed with curiosity, could have taken the key and easily found out what it was all about. But he considered that dishonest.

After two years the elder rabbi died; the younger one was in charge of the synagogue. Now the office was all his. He went to the desk, found the key and removed the card and read. "Hebrew reads from right to left instead of left to right".

WEST GERMAN CAPITAL TO INVEST IN ISRAEL

BONN (JCNS) — Dr. Rolf Pauls, the West German Ambassador to Israel, is firmly convinced that the West German economy could usefully contribute to Israel's industrialization projects.

He said this in a television interview during his tour of West Germany for talks with business and industrial leaders, which may lead to capital investment in the Jewish State.

Dr. Pauls said that relations between Israel and West Germany showed many encouraging aspects. Concerning the expected economic talks, both governments have agreed now to open them in March.

He explained that Herr Rolf Lahr, the State Secretary for Foreign Affairs, who would lead the West German delegation to the talks, was accompanying President Luebke on his visit to Africa this month; negotiations could not begin until he returned.

ECONOMIC SITUATION OF ISRAEL

NEW TAXES, BUT SMALLER IMMIGRATION

by a Special Correspondent

JERUSALEM — The Israeli Government imposed new and higher taxes last week to help pay the costs of a year of "abundance and prosperity."

Finance Minister Pinhas Sapir said in the Knesset (Parliament):

"We have eaten and consumed more than we have produced, as if somebody else would foot the bill. Unfortunately there is nobody else to pay for us."

Mr. Sapir's comment was contained in a long-awaited budget address. Shortly after he finished speaking, the Government announced 2 to 2.5 per cent an increase in income taxes and a series of indirect levies.

The major taxes were applied to cigarettes, alcoholic beverages and automobiles. Motorists, already highly taxed, face even higher costs with taxes on spare parts doubled and increased levies applied to car-purchase prices and fuel.

License Fees Raised

In reviewing the state of the nation's economy, Mr. Sapir indicated that Israel was turning a corner in her development. He seemed to be saying that there would be a slowdown in the rate of progress and a consolidation of last year's gains. At the same time, he said, the Government would have to repay its first independence loans, floated between 1951 and 1954.

The nation was prospering, he said, with industrial output and exports increasing steadily. He added, however, that last year had produced one "grave negative development" — a sharp increase in salaries.

The wage bill rose between 17 and 18 per cent and the net increase after deducting price increases came to 8 to 9 per cent. Mr. Sapir said that the new taxes would just offset this rise.

The total budget, he said, amounted to $1.54-billion, a 10 per cent increase over last year. He told the Knesset Members that the consumer taxes constituted the least harmful means of collecting the necessary funds.

He rejected a curtailment of state services because it would hurt the lowest income groups. He also declined to submit a deficit budget or print extra money because these measures would add to inflationary pressures.

Mr. Sapir's speech also contained news of changes in the nation's development.

This year will mark the abolition of camps for immigrants, he said. "Unless the miracle we all hope for should happen (immigration from the Soviet Union), we shall unfortunately not absorb any major immigration in the near future," he said.

New Housing Costs

On the other hand, one of the biggest budget increases will come in taking over the costs of housing and rural settlement that had been paid for by the higher education of $24-million compared with $19-million Jewish Agency, the executive arm of the World Zionist Organization.

Security remained the largest item, in the budget, Mr. Sapir said, without giving any figures. It has been estimated at a quarter of the total budget. Social service was the next biggest item with an allotment for lion last year.

Mr. Sapir asserted Israel had maintained full employment, although the population had increased fourfold in 18 years.

He said industrial output rose 10 per cent last year although manpower had grown only 1.5 per cent. Exports increased 13 per cent.

CANADIAN STUDENT IN JERUSALEM

Impressions by Russell Stone

Having arrived in Jerusalem a few days before the beginning of the University term, the first problem I faced was the familiar one of finding living quarters. As with many universities, the Hebrew Universities does not have sufficient residence accommodation for all her students, as with many university cities, Jerusalem experiences a rush on rooms and apartments at the beginning of the academic year. Having solved the housing problem after a few anxious days, with the help of the Hebrew University Students Union (HUSU) housing committee (which publishes the motto "no student shall live in the street!"), the next step was to survive the week of registration and orientation sessions.

The confusion which marked the first few days on campus was a familiar sight, one which appears on thousands of university campi as new students wander with map in hand trying to identify buildings and upper year students search the queues for friends and classmates who "made it". This also is the time of deciding on courses and timetables, of trying to arrange for reasonably long stretches of leisure time for outside activities, private study, or research. For a very large proportion of students, "outside activities" means working to earn a living while studying.

Having completed the first-of-year details, the student settles down to his studies. The official day at the university begins at 8:00 a.m. and ends at 8:00 p.m. For some, this means staying at the University for close to twelve hours. Fortunately, this seldom happens in reality; however, the range of hours in which one may have classes is very wide. Most courses take place only once per week, the lecture lasting one, two, or three hours, depending on the importance of the course. This allows professors and lecturers (in some cases, students) to complete their weekly obligations in a few days, leaving lecture at Tel Aviv University. The scholastic year is divided into three trimesters, each lasting two months, with lengthy midterm breaks (2-3 weeks). Examinations may be written either at the end of the scholastic year or at the beginning of the following year (after the summer). The last two facts (long breaks and exams at either end of the summer) make for a comparatively short summer recess for the student. As a result, those who have to work to support themselves cannot earn enough during the summer to cease work during the scholastic year; they are forced to work at the same time as they study. Added to this is the fact that actual hours of study per week are numerous. An Arts undergraduate seldom has less than 25 hours of lectures per week as compared with 15 hours at Canadian universities. For the post-graduate student, the load of actual lecture hours is somewhat less, but nevertheless more than I had expected.

The activities of the Students' Union (HUSU) can be taken as an indicator of the attitude of the student toward his university life. The Union stresses the provision of a wide range of services for the student rather than concentrating on the organization of frequent and lavish social functions. The student himself has less time for activity in student government; but he avails himself of the services of the Union, ranging from a health plan to reductions on a wide range of purchases to the student-owned bookstore and publishing house. The last enterprise, the combined bookstore and publishing house (known as the "Academia") is worthy of special mention. In addition to selling textbooks and writing supplies, the Academia prints translations of specific courses as well as lecture notes taken during courses, all in an inexpensive form. Students are employed as translators, note takers and sales personnel, thus providing employment for some, and a self-sufficient commercial enterprise owned by all. The life of the student at the Hebrew University is a more serious one than that of his Canadian counterpart.

These have been some of my first impressions of the Hebrew University in Jerusalem. To those familiar with student life at a Canadian university, I am sure that the points of difference is obvious. Despite these, however, the Hebrew University does have the spirit and atmosphere characteristic of the university campus as I knew it before coming here. Add to this the outstanding beauty of the Hebrew University campus (including its location on a height of land), the architectural artistry of its buildings and the busy sight of new construction (characteristic of universities everywhere), and you have a partial picture of the Hebrew University, an interesting place to study, and a study in interesting organization.

IMMIGRATION TO AUSTRALIA

DISCRIMINATION AGAINST "COLORED" JEWS

Sydney (JCNS) — Jewish emigrants to Australia since the end of the Second World War have come mostly from the Middle European countries. There has been a marked drop in the number of arrivals since 1953.

These and other immigration trends were contained in a report of the work of the Federation of Australian Jewish Welfare and Relief Societies in helping the settlement of the immigrants.

The report was presented by Mr. H. Fischer, the federation secretary, to the first Australian Jewish national social welfare conference, held in Melbourne under the auspices of the federation, and attended by members of other Jewish organizations.

Mr. Fischer said that an annual average of 500 Jewish immigrants had arrived in the last three years. The total between 1960 and 1965 was 3,886. A number had come from Poland, but immigration from Russia was "almost at a standstill".

The largest group of immigrants in the past few years had settled in Australia from Israel, with 183 Israelis arriving last year.

Mr. Fischer pointed out, however, that many of the people who had come from Israel were there only a few months in transit from other countries.

The report also stated that some of the Israelis were of mixed parentage brought to Australia by the World Council of Churches, and Catholic or Lutheran bodies.

Melbourne Jewish community was absorbing more of the immigrants than any of the others.

Although a total of 143 Jewish immigrants from Britain had registered with the federation, it is known that many more had arrived.

The question of the attitude of the Jewish community to the "white Australia" policy was also discussed. Mr. L. Fink said that representatives of all denominations at the recent citizenship convention in Canberra had opposed the policy, but no Jewish delegate had taken a stand.

Answering questions about the admission of Jewish immigrants from Asian and African countries, Mr. S. D. Einfeld, of Sydney, the federation president, said that it was true that Jews from those countries had not been allowed into Australia because of their "colour".

The conference was opened by Mr. Hubert Opperman, the Australian Minister of Immigration, who said the Government would continue to support the Jewish programme of settlement.

letters to the editor

DEFENDS "Y" ATMOSPHERE

Dear Editor:

Regarding Mr. Woolf's letter (The Canadian Jewish News, February 18th issue), I wish to state I am in complete agreement with him on the matter of kashrut at YM and YWHA.

However, I take exception to the latter part of the letter. It hardly seems possible to call an organization that has an almost entirely Jewish membership and is run by a Jewish board of directors non-denominational. Under these terms, the Jewish Public Library should be called non-denominational since it has many non-Jewish readers. No organization, Jewish or otherwise, should refuse admittance to anyone because of religion. The non-Jewish members of YM and YWHA do more good for the organization than harm. Such people respect Jews merely by the fact that they wish to join our organization. They learn the truth about Jews and Jewish organizations and thus help improve inter-religious relationships.

As for the problem of intermarriage, this is relatively small when one considers the overwhelming ratio of Jew to non-Jew in the organization.

Vaughan Road Collegiate,
Toronto **Abraham R. Warzecha**

SERMON FOR THE WEEK

SANCTUARY AND SYNAGOGUE

The chapters of the Torah read on the next few Sabbaths deal chiefly with the construction of the Tabernacle and its furniture.

In view of the emphasis the Bible places on this subject, it would be well to remind ourselves that Judaism seems to warn against exaggerating the sanctity of any sacred object; and this would include Temple, sanctuaries and synagogues. The most holy articles in our national story were the Tablets of the Law which contained the Ten Commandments engraved, says the Bible, with the writing of God Himself. Yet these same sacred stones were deliberately broken by Moses. The sanctification of an object can lead to a form of idolatry where the material is worshipped and the ideal is neglected.

In terms of religious objective what was the function of the Tabernacle?

One thing is clear; it was not to serve chiefly as a sacred shrine for Divine worship. God's presence cannot be restricted to a particular building nor need the worship of God be confined to a unique place. "The whole earth is filled with His glory". When Jewish law subsequently made it clear that a religious service can be held in any clean place, it merely codified what was implicit in Jewish thought and attitudes from an early period.

Then why a Tabernacle? We miss the purpose of the entire institution of Tabernacle and Temple unless we understand that it was erected to consolidate the people. The Tabernacle in the wilderness united the tribes of Israel around its focal point. Subsequently the Temple in Jerusalem was intended to fulfill the same objective. The purpose was communal or national at least as much as it was purely sacerdotal.

This is likewise true of the synagogue, and it is a statement whose truth is proved by history. The Northern Kingdom of Israel and the Ten Tribes were destroyed and lost. A century and a half later the Southern Kingdom of Judah was vanquished and a large part of the population fled or was taken captive. But Judah survived. There were of course many differences in the immediate conditions of both kingdoms, but one of the most important and history-making differences was that the captives from Judah developed the institution of the synagogue. This created a focal point which gathered together and strengthened all the survivalist powers of a captive people. If we enquire what kept the Jews alive during their captivity the answer has a great deal to do with the synagogue.

Similarly, the synagogue as a centre and reservoir of Jewish communal activity and aspirations was the saving force for Jews in the dark Middle Ages. That the prayers of the Jew are voiced mainly in the plural is not only an illustration of the special character of the Prayer Book; it is a reflection of the work of the synagogue as a unifying force in Jewish community. The synagogue was the institution of the Jewish people.

These thoughts on the ideal of the ancient Tabernacle and its successor, the modern synagogue, provide us with several valid questions by which to test the authenticity of our contemporary synagogue. That it has to be a place for Divine worship and religious teaching no one may deny. But it also has to fulfil other requirements.

Does it give the individual roots in his community with a feeling of belonging to it? Does it enter into the whole area of life and thought to raise it to the highest possible levels of culture and spiritual achievement? Does it serve as a unifying force in the life of the entire community so that any Jew influenced by the synagogue lives as a member of a brotherhood?

Few will fail to recognise that there is a great deal to be done to transform our modern synagogues into patterns of the ideal sanctuary.

toronto after dark • WHAT'S NEW IN OUR TOWN •

FUNNY GIRL VERY FUNNY

Funny Girl, now being performed at the O'Keefe, is a show rich in Jewish humor and tradition. The story, as everyone knows by now, concerns the life and early career of Fanny Brice, dwelling at length on the lower East Side of Manhattan where she was born.

Marilyn Michaels, who plays Fanny, began her show business career at seven as part of her mother's vaudeville act. She appeared on radio and concert stage till she graduated from New York's High School of Music and Art, after which she went out on her own as a singer-comedienne. Funny Girl marks her debut as a musical comedy performer.

OKLAHOMA! AGAIN

Oklahoma! opened on Broadway on March 31, 1943 and has been going strong ever since. It isn't the first time the world has enjoyed this musical both on stage and in movies. However, its present run at the Royal Alex is as fresh as it was twenty-three years ago. Some of its unforgettable songs are Oh What a Beautiful Morning, The Surrey With the Fringe on Top, Oklahoma, I Cain't Say No, People Say We're in Love, Out of My Dreams.

VERY FRENCH

Moliere's Tartuffe at the Crest proves again and again the delicate flair of comedy the French possess. Presented in English, the play depicts situations only Moliere could concoct. Imagine befriending someone who tries to steal one's wife!

RECORD BREAKER

With its seventeenth week of presentation at the Colonnade, Eli Rill's The Emperor's New Clothes has broken all records in children's theater. The next original play by Mr. Rill, The Magic Planet, will be presented shortly — just as soon as Doug Randle has completed the music for the play.

JAZZ AT ITS BEST

The jazz group playing at the Penny Farthing every Friday and Saturday night plays in Tijuana brass style. They are an all-male cast of six.

Lonnie Johnson, who is appearing now at the popular coffee house also is famous for his Columbia record, Stompin' at the Penny. Frank Kennedy of the Star says it is the best jazz record of 1966.

FINAL PRODUCTION

The Departures, now playing in Repertory at Central Library Theater with The Importance of Being Earnest and The Glass Menagerie, is the final production of Canadian Players' first season at the theater. It is written by French-Canadian playwright Jacques Languirand and features Barbara Hamilton, Rosamond Burne, Paxton Whitehead, Charles Palmer, Frank Aldous and Sylvia Shore. Settings and costumes are by Mark Negin.

FROM THE LAND OF ERIN

On Friday evening, March 11th, Massey Hall presents Feis Eireann Singers and Dancers from Ireland. The program is rich and varies, transporting listeners to many colorful regions of the land, through various periods of history and into every emotion of the human spirit. Even persons who do not have a drop of Irish blood in their veins will be enchanted and thrilled.

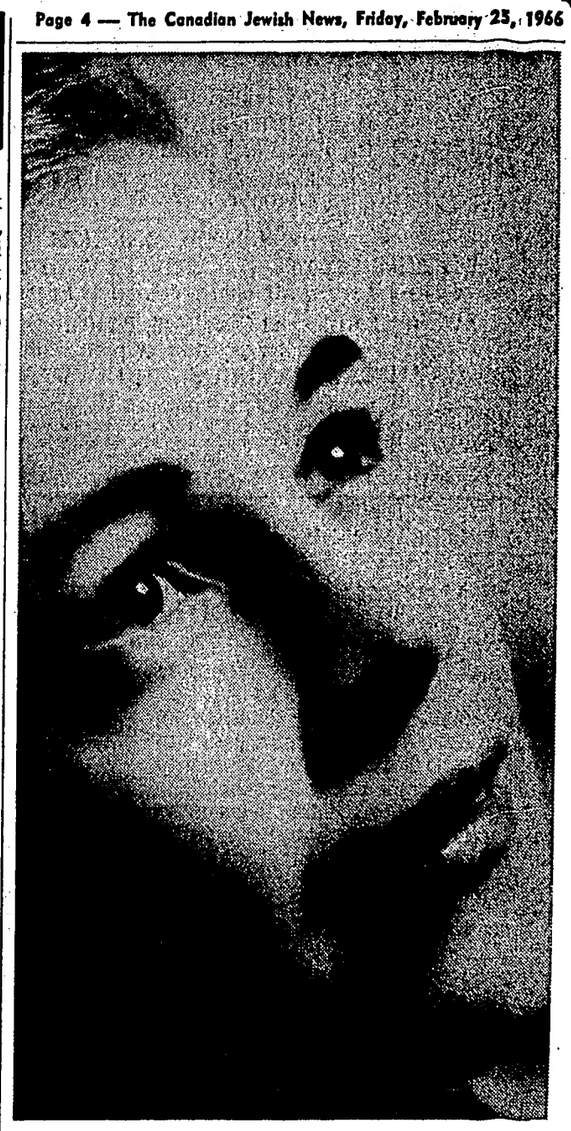
SOMETHING NEW

Like all good things, Jack Winter's The Mechanic, which has been performed for months of weekends at the Toronto Workshop headquarters, must come to an end. However, it won't be long before Mr. Winter pops up with another long-running original.

POPULAR DUO

A bit of Israel and a drop of Yugoslavia blend to form the delightful tones produced by Malka and Joso. The attractive folk singers are heard at Castle George.

INSTRUMENTALIST WITH FEIS EIREANN SINGERS AND DANCERS FROM IRELAND. - The Feis Eireann, a company of bubbling young Irishmen and women, singers, dancers and instrumentalists will appear at Toronto's Massey Hall on Friday evening, March 11th.



IN FRENCH COMEDY. - Shirley Knight, who plays Mariane in Moliere's Tartuffe at Toronto's Crest Theater.

THEATRE IN TORONTO

by BARBARA I. PEARL

FUNNY GIRL: LAUGHING WITH TEARS

Somehow there is a special tug at the heart when one has a glimpse of the humble beginnings of a great star. In this category is Fanny Brice who becomes immortalized through Funny Girl, now playing at O'Keefe Center.

No one can remain stony by the sight of a young girl, aware of her physical shortcomings, who tries to find favor. Nor can one but admire a young girl who, despite her lack of physical charms, transcends all obstacles, determined to laugh at herself, resolved to develop a personality which overshadows any imperfection.

Fanny grew up on New York's Lower East Side at the turn of the century, raised by a mother whose form of livelihood was running a beer saloon. However, though Mama was loving and solicitous, she made no bones about pointing out to Fanny her deficiencies.

On the surface, Fanny didn't care. She grit her teeth, forged ahead and aimed for her star. But underneath it all — well, there were times when her inferiority complex showed. When Nicky Arnstein, gay, debonnaire, man of the world, gambler par excellence, professed his love, Fanny just couldn't believe him. It was difficult for her to comprehend that someone could love her for herself, her personality, her wit.

And, discussing her baby girl later on, when Fanny asked, "Don't you think she's pretty?", one could sense her wish that the little one doesn't grow up having to confront the same obstacles as her mother had.

But when sway-backed Fanny went into action — that was something to see! The hilarity she evoked when she sang, danced, made eyes could best be described by a hearty guffaw.

* * * * *

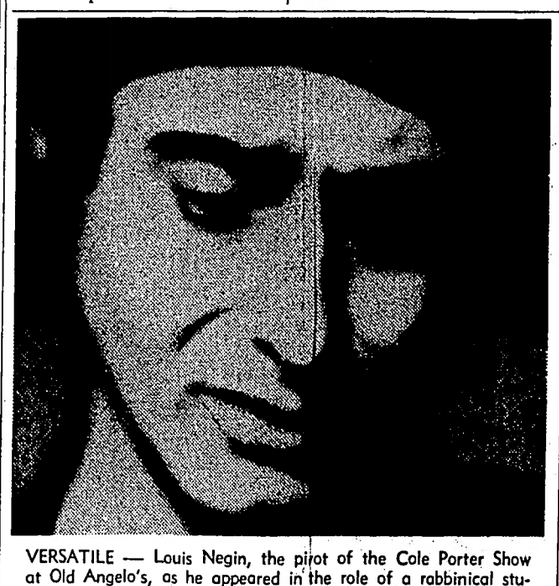
No one could imitate Fanny as Fanny was. Marilyn Michaels, though, makes a good attempt. A natural comedienne, the rubber-faced entertainer is able to depict a Fanny Brice hitherto unfamiliar to a new crop of youngsters.

If Nicky Arnstein in his youth was anything like Anthony George who portrays him — 'tis little wonder Fanny flipped.

Lillian Roth puts herself wholeheartedly into the character of Mrs. Brice. But she just doesn't make it; her manner is too sophisticated at times.

No one else was particularly outstanding. It was left to the colorful tableaux to present an insight into a life of showbiz as set forth in the era of Fanny Brice.

Are there a song or two to remember? Perhaps People, or, Sadie, Sadie, among others.



VERSATILE — Louis Negin, the pivot of the Cole Porter Show at Old Angelo's, as he appeared in the role of a rabbinical student in a recent production of The Magician of Lublin, on TV.

HOLLAND HONORS PIONEER OF JOURNALISM

AMSTERDAM (JCNS) — A sculpture in memory of M.S. Vaz Dias, the founder of the Dutch news agency bearing his name and an elder of the Sephardi congregation, who died last year, is to be placed in Weesper Street, near the Sephardi Synagogue in Amsterdam.

The sculpture, in the form of a symbolic representation of a news agency, by H. J. van der Heida, is being presented to the Amsterdam Municipality by journalists and press organizations in the city and by the Sephardi congregation.

The monument will also be near a new bridge to be named in memory of Mr. Vaz Dias. His organization was the first, and for many years the only, news agency in Holland.

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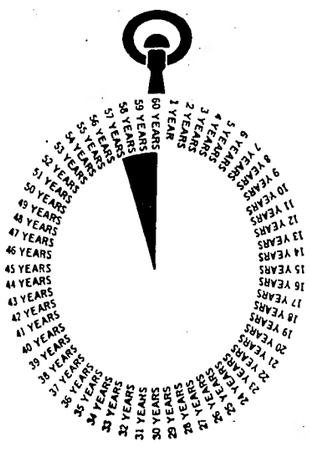

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	1962	1965
Business in force	$980,888,579	$1,501,679,796
Assets	106,255,302	155,424,819
Capital and surplus	12,919,530	19,991,603
Net rate of interest earned	5.75%	6.10%

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toronto women

GENERAL MEET

● The general meeting of the Sisterhood of Adath Israel Congregation will take place on Tuesday, March 8th, 8:30 p.m.

● The last meeting took place in the afternoon on February 8th.

Mrs. A. Schwartz sang Hatikvah, with Mrs. D. Chadwick at the piano. Mrs. H. Rosenberg, president, opened the meeting and greeted the members; Mrs. Donald Rosenberg delivered the D'var Torah; Mrs. S. Gladstone read the minutes; she also gave excerpts of the board meeting; Mrs. N. Feiman read the correspondence.

In conjunction with C.E.A.C. and in celebration of Jewish Music Month, Cantor Nixon rendered musical selections.

Reports were given by: Mrs. J. Grossman, Canadian public affairs; Mrs. Tinianov, paid-up membership sherry party; Mrs. Samuel Taft, donor; Mrs. Robert Kay, nominations; Mrs. Sidney Kael, Purim ball.

Richard Brown spoke about antiques. He was introduced by Mrs. Murray Silver. Refreshments were served by Mrs. J. Potter and her committee, made up of Mesdames S. Colt, J. Goldberg and J. Pincus.

BLOOD DONOR CLINIC

The National Council of Jewish Women are sponsoring a Red Cross Blood Donor Clinic at Council House on Monday, March 7th, from 2:00 to 4:00 p.m. and from 6:30 to 8:30 p.m.

ORT MONTH

Canadian Women's annual ORT month will be observed this year in March. Celebrations will include a dance in Toronto, banquet in Ottawa, reception in Montreal, scholarship ball in Hamilton, fashion show in Halifax, reunion in Winnipeg.

COMBINED MEETING

● Beth El Sisterhood recently attended a combined meeting of Reform temple sisterhoods of Toronto and Hamilton in the form of a luncheon at Holy Blossom Temple. Mrs. Leon Kahane, wife of Beth El's spiritual leader, and Mrs. Ronald Nefsky, president of Beth El Sisterhood, were at the head table.

Mrs. Michael Comay, wife of Israel's representative to the UN, was guest speaker. Her topic was: The International Scene.

● Beth El's next musical comedy, an original by members of the Congregation, will be presented in the spring. Mrs. Paul Firestone is musical director.

BOARD MEETING

A board meeting of the Ontario Chapter of Women's Branch was held recently at Torath Emeth Synagogue. Mrs. Botnick, president, welcomed the delegates and thanked the host Sisterhood and its co-president, Mrs. J. Mandell, for refreshments.

Mrs. M. Ochs, recording secretary, read the minutes of the previous board meeting. The annual conference held in December was reviewed and considered a cultural success.

Mrs. Wilferd Gordon was guest speaker. Mrs. D. Drebin will be chairman of the Bridal Tea project if passed by the affiliated Sisterhoods.

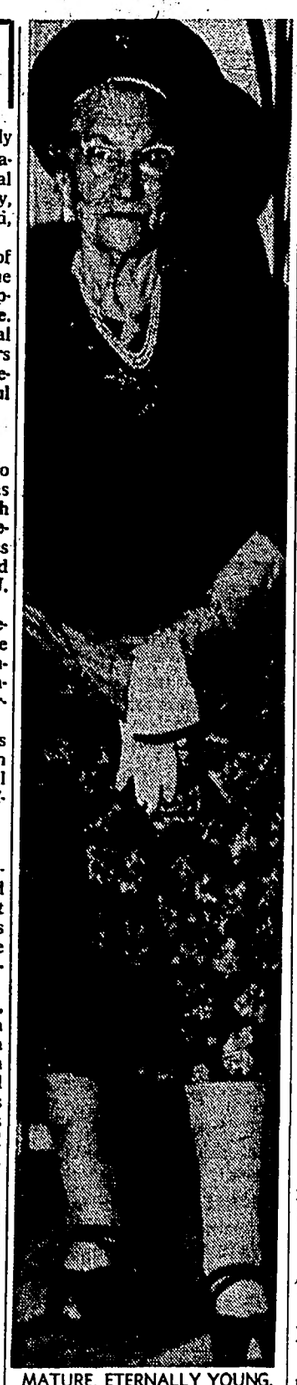
MEETING

A general meeting of the Clanton Park Sisterhood was held recently, chaired by president Mrs. Bill Rubinstein. A skit was presented and refreshments were served by Mesdames D. Zimmerman and J. Feldman.

On the evening of March 2nd, the Sisterhood will sponsor a tea at the synagogue. Barbara Revett, George and Sharon Frank will entertain. There will be an art display. Convenor is Mrs. P. Schwartz; co-presidents of Sisterhood are Mesdames Bill Rubinstein and Sam Grafstein.

COMBINED MEET

The Computer — and You will be discussed at a combined Brotherhood - Sisterhood meeting of Temple Sinai, Tuesday, March 15th, 8:30 p.m.



MATURE, ETERNALLY YOUNG, MODEL. - Mrs. Dora Goldfarb, 80, a resident of Toronto's Jewish Home for the Aged, models a brown and blue print arnel dress at the Home's 6th annual Golden Age Fashion Review held recently for residents and patients of the Jewish Home for the Aged and Baycrest Hospital.

EMERGENCY!

By RUTHIE

Whatever you seem to do at the moment always is an emergency. Even going to the bathroom could be an emergency.

But when a real emergency comes along — oh, boy!

* * *

Heather took twenty years off our lives the other Sunday.

I'm telling you, you get up *frish* (fresh) and *gezoont* (healthy), and if you can go to bed the same way you're lucky.

She went visiting for the day. And I was happy. I figured she wouldn't be in my hair all afternoon.

Well, you should have seen her when she came home. Tears rolling down her face, hysterical!

I took one look and nearly fainted.

"What's with you?"

"Mommy, you'll kill me, but I didn't eat supper."

"So for that you carry on?"

"No. I was in a car accident."

Nu, so that's all we had to hear. Ned stood transfixed and I yelled, *Gevalt* (mercy)! And all Heather worried about was, I'd murder her for not eating any supper.

Finally we got the story. A small collision. But she got a bump on the head. And there she stood trembling like a leaf.

So what do you do? Stand?

Nu, oif tzalukhas (just for spite) the doctor wasn't in. So we rushed her down to Emergency. After all, if she ever got a headache, I'd always wonder . . .

Well, to make a long story short, everything turned out all right. The worst she suffered was a cut lip. But if I lived through that wait at the hospital, I'll live forever.

Ned made himself busy. Every five minutes he went out to buy some chocolate, some comics, some games—anything for his *tzotzka* (toy).

* * *

The doctor told us to keep her quiet the next day, till the reaction subsided. But who could keep mine still? To this moment she keeps complaining.

"Why couldn't it happen another time? I had to miss the Dave Clark Five."

Ikh krotz mikh (I scratch myself) whenever I think of it. But, thank God, I guess there's nothing to worry about if all she could think of is missing the Dave Clark Five.

* * *

Kids, though, are wonderful during an emergency. They lighten the load.

I remember when Ann had an accident. She fell in the house, over nothing, and almost knocked her eye out.

I ran with her too to Emergency. I had a session — *nisht fahr kaynem gezugt* (not wished on anybody)!

So what do you think was on her mind the whole time?

"Mommy, after I get stitched up, can I have an ice cream soda?"

And that's exactly what we did. We went right from Emergency to the ice cream parlor.

* * *

I'm telling you, *nur mit shrek zull men upkoomen* (only with scare . . .)!

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the lively arts

THEATRE ● MUSIC ● FILM
BY D. COHN

● An exhibition of 120 paintings and drawings by Paul Klee, modern art's outstanding master of harmony and fantasy, is being shown at the Israel Museum. It traces Klee's development from the age of sixteen to works painted shortly before his death in 1940. It will remain open for a month before moving to the Tel Aviv Museum.

● The America-Israel Cultural Foundation in New York, the 25-year-old organization led by Isaac Stern, the violinist, is in its new home on East 54th Street.

The five-storey former mansion, which once belonged to William Earl Dodge Stokey and later to William Henry Moore, will be the chief center in the country for the presentation of Israel's artistic and creative achievements.

The foundation supports museums, theaters, symphony orchestras, drama and art schools in Israel; it provides scholarships to gifted young Israelis in the arts and fosters cultural exchanges between the United States and Israel.

● Dinah Shore, well known singer, is an amateur painter. Last fall she auctioned one of her paintings and donated the proceeds to a political campaign in New York.

● A 21-year-old German girl who is a great-grandniece of Heinrich Heine has applied to the Tel Aviv Rabbinical Court for conversion to Judaism.

Heine (1797-1856) was born in Dusseldorf of Jewish parentage. Later he converted to Christianity and left Germany to live in France. He died childless. As the Rabbinical Court understands it, the girl is descended on her mother's side from a nephew of the poet who also became a Christian.

The Court would not disclose the name of the girl who also writes poetry. Its secretary, Rabbi Nissan Waxman, said the girl came to Israel two years ago and had been for a while in a kibbutz. She applied for conversion about two months ago.

The Court probably will require the normal year's waiting period before ruling on her request, Rabbi Waxman indicated. He said the girl insists on speaking no other language but Hebrew, and she already is observing the Sabbath and dietary laws.

She told the Court she became interested in Judaism at the age of sixteen after seeing a film on Nazi atrocities. Before then, she knew nothing of the holocaust or of her own Jewish ancestry despite the many disused Jewish ritual objects among family heirlooms.

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EISEN, JEANNETTE. On February 18th, late of 531 Old Orchard Grove.

HARRIS, ROSE. On February 14th, late of 2515 Bathurst Street.

LERNER, SAMUEL. On February 17th, late of 77 Strathearn Road.

PLATT, LOUIS. On February 14th, late of Simcoe, Ontario.

ROSEN, KATIE. On February 20th, late of 11 Charleswood Drive.

SPRING, ROSE. On February 17th, late of 555 Sheppard Avenue.

STARKMAN, HARRY. On February 14th, late of 140 Viewmount Avenue.

WALTON, MORRIS. On February 16th, late of 555 Sheppard Avenue.

WILSON, BERTHA. On February 16th, late of 2500 Bathurst Street.

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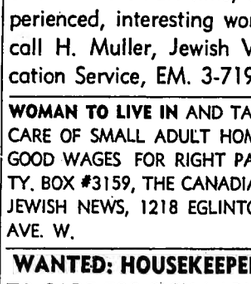

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BACK IN POWER? - Pinhas Lavon, former Minister of Defense and one of Israel's most controversial figures, is coming back into Mapai High Council, according to a statement by premier Levi Eshkol on Sunday in Degania. This decision will start a new feud between Eshkol and Ben Gurion, who is Lavon's arch enemy.

NER ISRAEL GRADUATION

The Junior and Senior commencement exercises of Ner Israel Yeshiva College will take place this coming Sunday, February 27th, 2:00 p.m., in the Meyer and Minnie Lebovic building on the school's campus. Many rabbinic and lay leaders will participate.

Students who will further their education in Israel are: Avrom Lebovic, Nachman Levine, Marvin Shafir, David Shlagbaum. Attending Ner Israel Yeshiva of Baltimore are: Israel Perlman, Leibel Chastkofsky, Hershel Roz. Robert Rubenstein is at Yeshiva University in New York. Ralph Levine and Aaron Grubner are continuing their Talmudic studies at Ner Israel in Toronto and, simultaneously, are studying at the University of Toronto, as are Daniel Frances, Zolten Rosenberg, Abraham Gottesman, Abie Pesses, Marvin Sigler, Joel Tencer, Avi Wisebrod. Michael Spiro is at the University of New Brunswick. The remainder of the graduates, in grade thirteen at Ner Israel and in other schools here, are Reuben Botnick, Yochanan Buksbaum, Irwin Diamond, Barry Green, Joshua Herzig, Issie Klein, Ronnie Klompus, Sam Korman, Mani Melnick, Philip Nathan, Simon Perlman, Solomon Perlman, David Rosenthal, Martin Rosenwald, Louis Sanders, Ovadeah Schochet, Melvin Silverman, Sam Spodek Peter Szendro, Tibor Weisz, David Zimmerman.

Harry Botnick, chairman of the education committee, will preside.

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HUMAN RELATIONS

Too Old to Remarry?

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QUESTION: About two months ago I met a widower. Being a widow myself for a little over a year and extremely lonesome, I encouraged his friendship. This turned out to be beyond our expectations.

The feeling is mutual, and we are both happy being with each other. As for myself, I feel like a schoolgirl. I can't wait to be with him. He is truthful, honest and sincere and made me laugh again, which I never thought I would do.

Our problem is, first, he feels he is too old for me. He is past 65 and I am 56. Second, he was remarried, but it proved unsuccessful and did not last three months. I know the woman. She married him for financial security only.

I feel I want to take care of him, as he would of me. I am warm, affectionate, a good housewife and he would be my only concern. After his horrible experience, He is frightened to try again.

What assurance can I give him? I tried to tell him we would have a wonderful life together (what there is left of it), but he just wants to be good friends.

* * *

ANSWER: Your feelings for each other show how young in spirit both of you are. However, a two-month friendship may not be really long enough to get to know each other well. Both of a pair, no matter what their age, need to get to know each other's habits and characteristics, and even their idiosyncracies. When people rush into a relationship and then find out about each other's weakness of faults afterwards, they often react as if the other had betrayed them.

This may have happened with your friend. He may now blame the short period of the marriage on the short period of the courtship. Her pressuring may have made him feel young and attractive again, only to be frustrated and made to feel old and undesirable when he discovered that she wanted what he had and not what he is.

* * *

Following a divorce, the feelings are very much like those on the death of a mate. But in addition to a certain amount of mourning, there is also self-recrimination and regret, as well as hostility toward the ex-spouse. One mourns for oneself and for the hopes that failed. Another relationship, even if it holds promise of being a good one, cannot be expected to cure such feelings. The pain must wear off gradually. Otherwise the old hostility may be displaced onto the newcomer.

Your friend may feel older than his years when he is pressured. He may see in it the message that he won't be around for too long, and that it therefore is important to get going before it is too late.

Perhaps, too, he questions your wish to remarry when your year of mourning is barely over. However, people who have had a good marriage have a great drive to re-experience the happiness of their first union when they finish grieving for the departed. This is the greatest possible tribute to the departed. When a person goes on mourning endlessly, it is often to expiate the guilt for not having been too good a mate.

Here, everything is in your favor. Give your friend love, as well as time for his hurt to be healed. He surely knows how you feel, and when he sees that he isn't being cornered, he will ask for your hand. To rush him at this point might be to push him away.

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synagogue news

PURIM PARTY

● Seniors' Club of Adath Israel will have a Purim party Tuesday Afternoon, March 1st, 1:30 p.m.

● Cubs and Scouts Purim party of Adath Israel will be held on Wednesday, March 2nd.

● Rabbi Erwin Schild will deliver the first lecture of the series, The Psalms, on Thursday, March 3rd, 9:00 p.m.

● Brotherhood and Sisterhood Purim dance will take place on Saturday, March 5th.

● Concert of cantorial art, sponsored by the Canadian Jewish Congress on March 7th, will be held at Adath Israel. The synagogue's choir and Cantor Murray Nixon will participate. Adath Israel Choir will present an original composition by Fern Kane, daughter of the late Jack Kane, well known Toronto composer-musician, and Mrs. Clare Kane, member of the Congregation.

THANKS

Beth Emeth Bais Yehuda Synagogue and the Jewish Public Library express thanks to those who participated in the annual music month festival held recently, including the Farband Choir directed by Esther Ghan-Firestone, the Beth Emeth-Bais Yehuda Choir under the direction of Cantor Zvee Aroni, singer Jennie Eisenstein, accompanists Sara Sandler-Barkin and Leo Spellman and Gordon Kushner who spoke an Jewish music, illustrated by Rosalie Geller. Dr. Arthur Kruger is chairman of the cultural committee, Beth Emeth Bais Yehuda; Rose Dolgoff and Julius Marcus, program chairmen of Toronto's Jewish Public Library.

ADVISOR

Hart D. Wintrob of Toronto has become international advisor to B'nai B'rith Young Adults. More than 37 years ago, he and his father helped organize the first local chapter of the Aleph Zadik Aleph (BBY teenage boys' division).

GORDON MEMORIAL FUND

The Rabbi Jacob Gordon Memorial Fund is off to an excellent start, reports co-chairmen Rabbi Gedalia Felder, Rabbi Dr. Stuart E. Rosenberg and Rabbi Dr. Walter S. Wurzburger.

The Fund proposes to memorialize Toronto's late Rabbi Jacob Gordon by dedicating the Twelfth Volume of the famous classical work, The Talmudic Encyclopedia, in his honor.

The Fund committee reports that individuals from all walks of life, both from Toronto and other Ontario communities, who feel indebted to their religious mentor, Rabbi Gordon, are making substantial contributions to the project. Responses also are being received from many who did not know Rabbi Gordon personally but who are aware of his unusual leadership and who wish to be associated with the publication of this much needed Talmudical Encyclopedia.

The Talmudic Encyclopedia makes it unnecessary to search for the various terms on any given subject which are scattered in the vast folios and volumes of the Talmud and its commentaries. The Encyclopedia presents in alphabetical order conclusive definitions and principles of the Jewish law. Answers to the basic questions of Judaism thus become immediately available. It is no wonder then, that the Encyclopedia has been termed the greatest Jewish literary achievement in the last 400 years since the publication of the Shulchan Aruch by Rabbi Joseph Caro.

In answer to numerous requests from English-speaking countries, a popular edition of the Talmudic Encyclopedia in English is tion.

A graduate of Volozhin and other Lithuanian Yeshivot, Rabbi Gordon settled in Toronto in 1904. For the rest of his life he served as Senior Rabbi of the two largest synagogues in Toronto, the former Beth Hamidrash Hagadol on McCaul Street and the Goel Tzedec on University Avenue. Both structures, situated in what is now the downtown area, have been razed. Some years ago the two synagogues amalgamated into what is now the Beth Tzedec Congregation, one of the largest synagogues on the continent.

Having settled in Toronto, the late Rabbi Gordon quickly became a beloved public figure of the community. He was an ardent Zionist and a pioneer in Jewish education. Having mobilized the efforts of the young community, he had succeeded in establishing first the Simcoe Street Talmud Torah and later the Brunswick Avenue Talmud Torah, the parent schools of the present Associated Hebrew Schools of Toronto. In order to bring this about, he voluntarily undertook the arduous task of fund-raising, traveling the length and breadth of the province for this purpose.

Contributions to the Rabbi Jacob Gordon Memorial Fund may be made to RABBI JACOB GORDON MEMORIAL FUND, 188 Marlee Avenue, Toronto 19, Ontario.

For further information, please call Mrs. Rose Ehrenworth, RU. 7-8381.

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